



Historical trauma and its effects
on a Ni mii puu family;
finding story
healing wounds

Robbie Paul PhD.
Tow-le-kit-we-son-my
Ni mii puu-Nez Perce

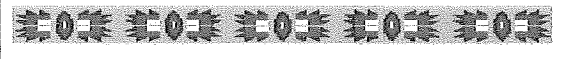





Historical Unresolved Grief

- ...cumulative, in that there is a collective compounding and psychic wounding over time, both over a life span and across generations.

• Braveheart Jordan (1995)






Symptoms

Mourning resolution is incomplete and the grief can be manifested as:

- Prolonged signs of acute grief
- Depression
- Substance abuse
- Somatization



Post Traumatic Stress Disorder

According to the DSM-V (APA, 2013), PTSD refers to a disorder that may occur when a person has been exposed to a traumatic event.



PTSD can stem from an event that is:

- Actual
- Witnessed
- Confronted



The Event(s) must involve:

- Actual Death or Serious Injury
- Threatened Death or Serious Injury



Person's Response can involve

- Intense Fear
- Feeling of helplessness
- Horror



Trauma Response

The constellation of features in reaction to a traumatic event or series of events has been called the trauma response and encompasses symptomatology such as war neurosis, Post-Traumatic Stress Disorder (PTSD), and psychic trauma (van der Kolk, 1987; Krystal, 1984)



Intergenerational Transmission of Grief and Trauma:

The transfer of features or symptoms across generations, from the survivors to their descendants, is delineated as intergenerational transmission. This nomenclature appears principally in the trauma and Jewish Holocaust literature.



Trauma woven into DNA

- Science of epigenetics, literally “above the gene” proposes we pass more than DNA in our genes
- Our genes can carry memories of trauma experienced by our ancestors can influence how we react to trauma and stress

LeManuel Bitsoi, Navajo, PhD
Research Associate in Genetics at Harvard University

- According to Bitsoi, epigenetics is beginning to uncover scientific proof that intergenerational trauma is real.
- Historical trauma can be seen as contributing in the development of illnesses such as:
 - PTSD
 - Depression
 - Type 2 Diabetes

Culture

Set of beliefs, attitudes, values, and standards of behavior that are passed from one generation to the next.

Abney (in Fontes 2005)

Acculturation

...the practice whereby ethnic minority people come in contact with different environmental influences that have the *potential* of influencing different practice.

Terao, et al (2001)

Potential: not everyone goes through this process to the same extent

Family and Culture

- ...a carrier of conscious and unconscious values, myths, fantasies, and beliefs that may not be shared by the larger community or culture...

Danieli (1998)

Conspiracy of Silence

- Transmission of unresolved grief happens with the first generation who experiences the trauma
 - They either do not share the story of the trauma
 - Only bits and pieces are shared, so not a complete picture is known, but the children are aware of the omnipresent feeling that is left
 - Thus leaving the children of the survivors having absorbed the omnipresent feelings and unspoken grief
 - Danieli (1998)

Scholarly Personal Narrative

"I have found that personal narrative writing helps us all to understand our histories, shape our destinies, develop our moral imaginations, and gives us something truly worth living and dying for."

Robert J. Nash

Story Telling

- Native American author N. Scott Momaday says
 - Storytelling...is an act by which man [woman] strives to realize his [her] capacity for wonder, meaning, and delight.
 - Man tells stories in order to understand his/her experiences, whatever they may be.

Power of Story Telling

- To discover self
- How our lived experience contributed to silencing the story
- The process of telling story, can be the beginning of healing
- As tell the story must listen to what "I" am saying
 - Listening to the ancestors, but using my voice

" You have to listen to
learn and learn to listen"

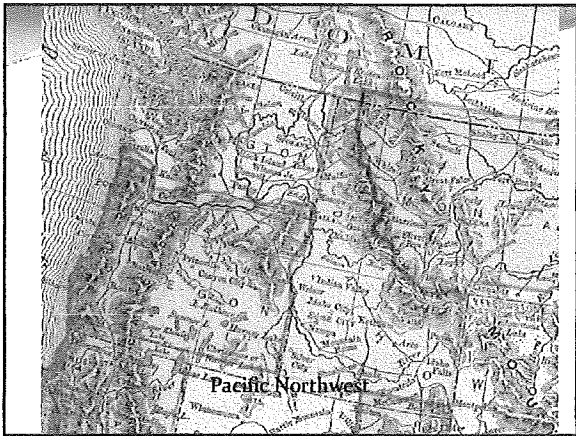
Chief Burke, Umatilla
Healing our Wounded Spirits Conference April 2003.

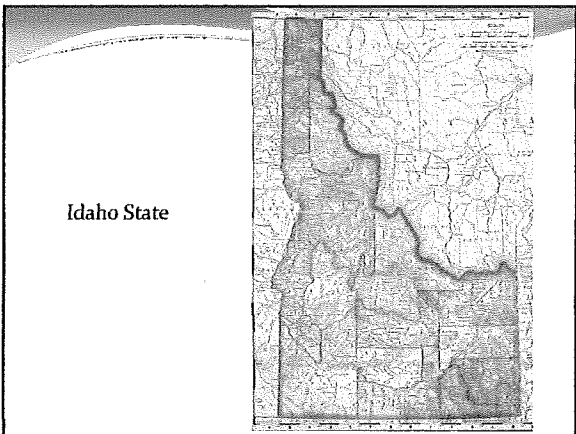
How do you begin to heal the
unresolved grief?

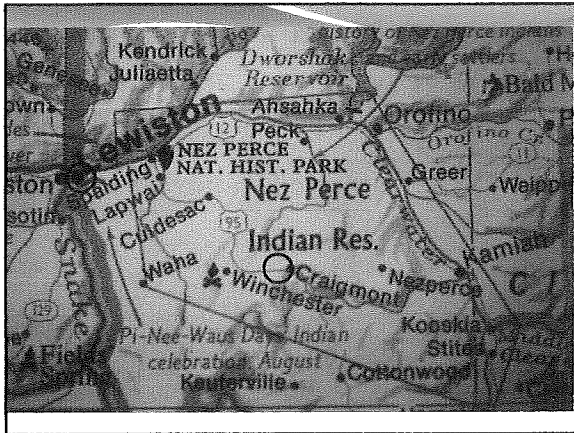
- "What cannot be talked about can also not be put to rest; and if it is not, the wounds continue to fester from generation to generation."
 - In Danieli (1998)

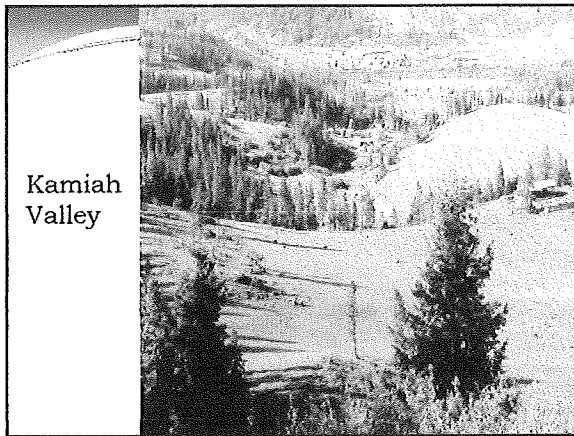
The story begins



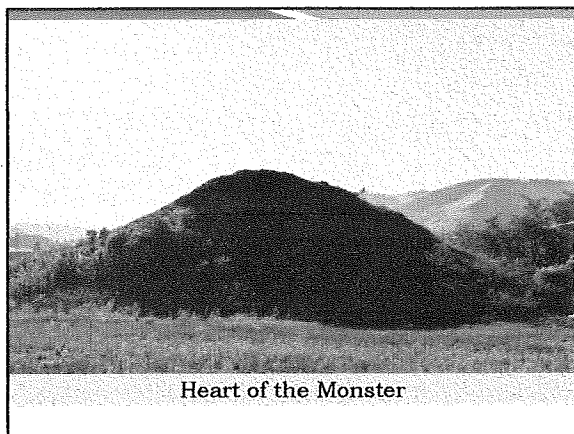




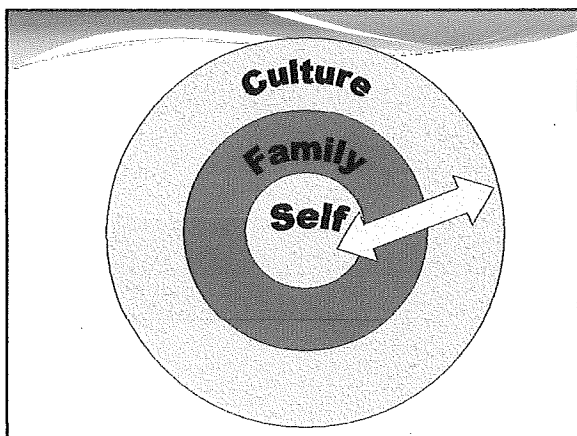


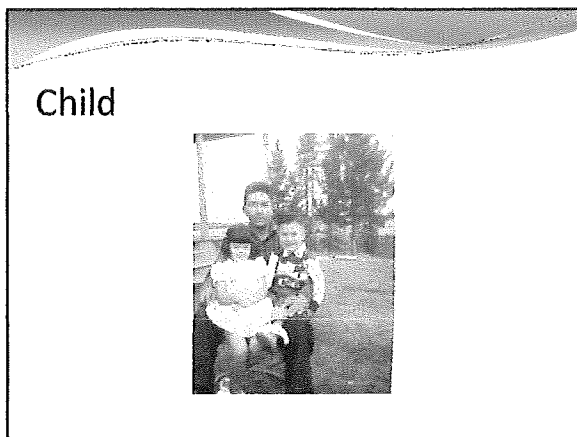


Kamiah Valley



Heart of the Monster





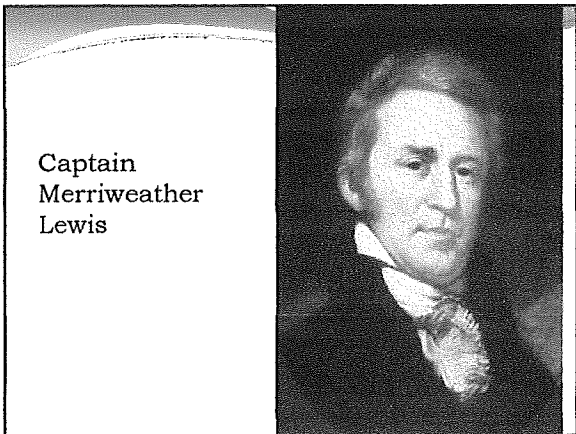
Tradition

- "I believe that the tradition of telling the oral stories of self, family, and culture, is a valuable and honored tradition in the process of healing self wounds, family wounds and cultural wounds."

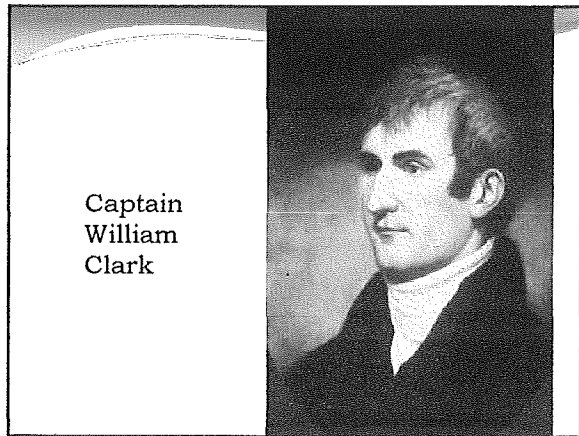




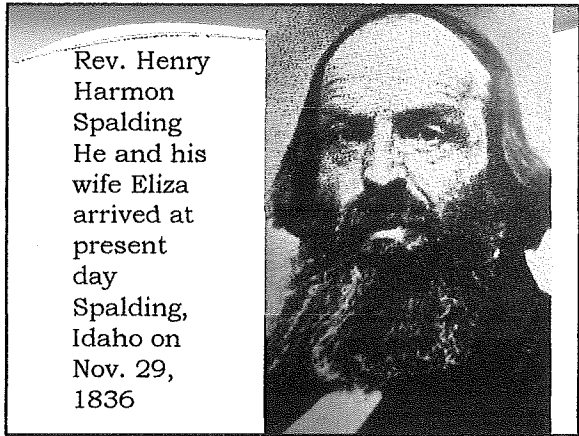
Camas fields on Weippe Prairie, where Lewis and Clark happened upon a Ni mii puu village.



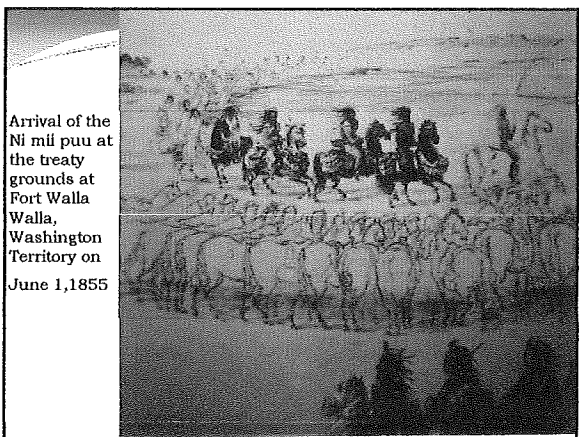
Captain
Merriweather
Lewis



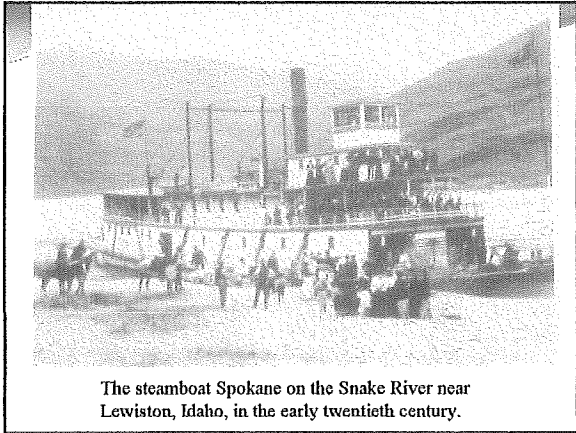
Captain
William
Clark



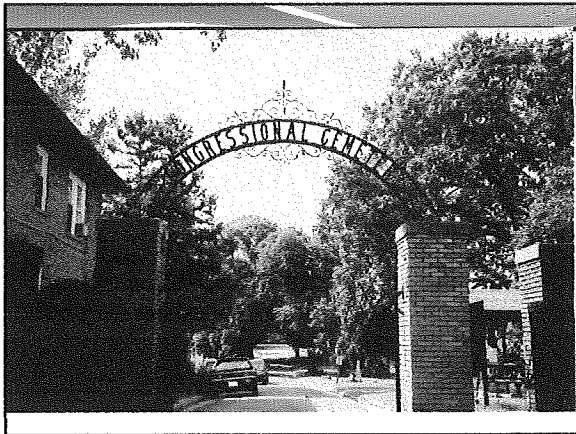
Rev. Henry
Harmon
Spalding
He and his
wife Eliza
arrived at
present
day
Spalding,
Idaho on
Nov. 29,
1836

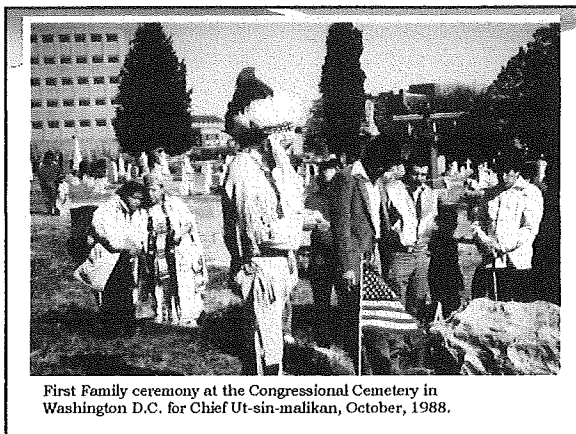


Arrival of the
Ni mil puu at
the treaty
grounds at
Fort Walla
Walla,
Washington
Territory on
June 1, 1855



The steamboat Spokane on the Snake River near Lewiston, Idaho, in the early twentieth century.

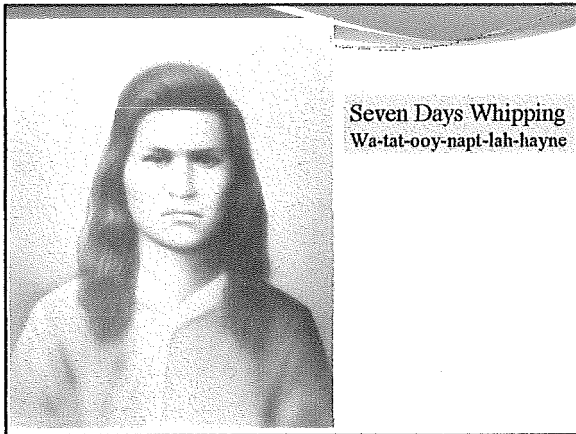




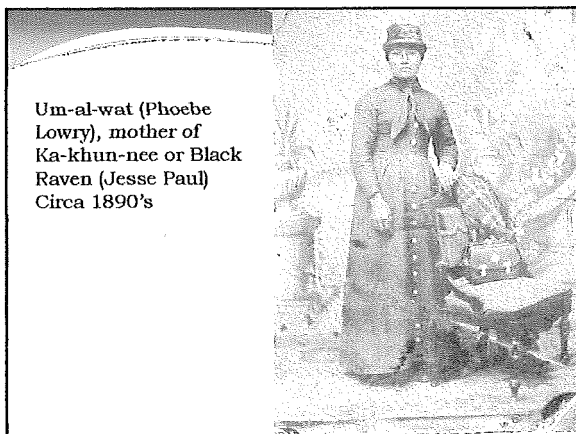
First Family ceremony at the Congressional Cemetery in Washington D.C. for Chief Ut-sin-malikan, October, 1988.



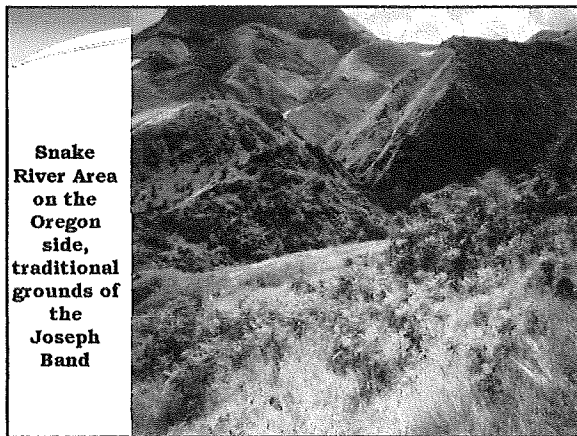
Second Ceremony at the Congressional Cemetery in Washington D.C. July 31, 2004. Left to right, Robbie Paul, Jackie Inglis, Suzanne Gephard, and Kim Enz

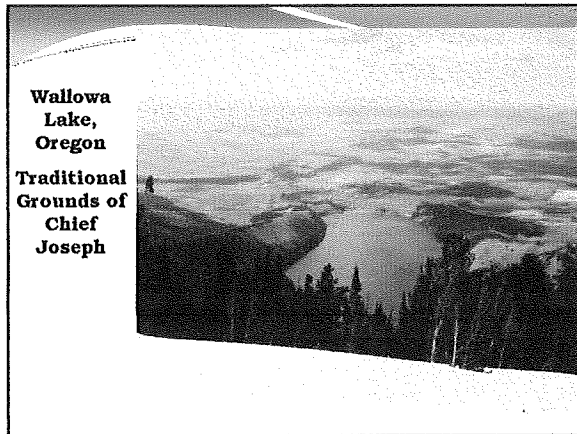


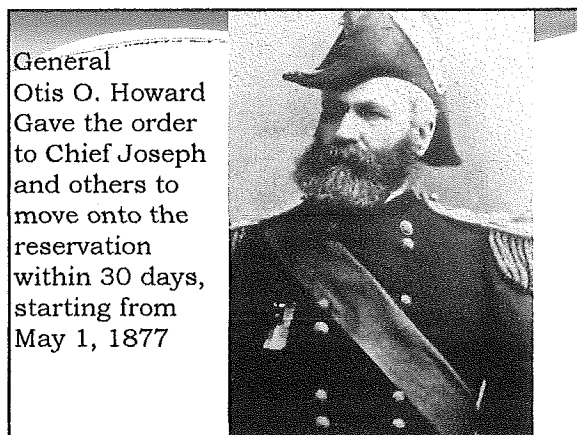
Seven Days Whipping
Wa-tat-ooy-napt-lah-hayne



Um-al-wat (Phoebe Lowry), mother of Ka-khun-nec or Black Raven (Jesse Paul)
Circa 1890's

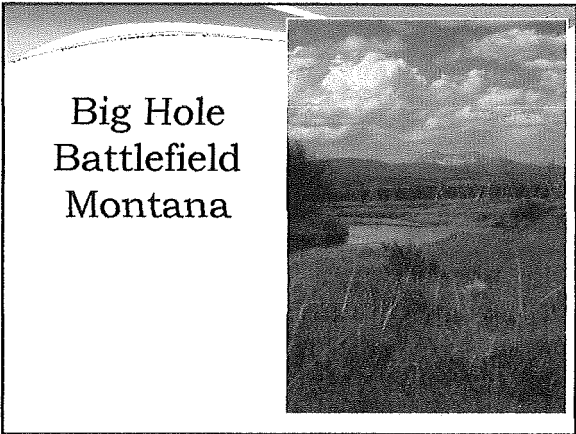








Whitebird Battlefield



Big Hole
Battlefield
Montana





Tipi's at Big Hole Battlefield, Montana



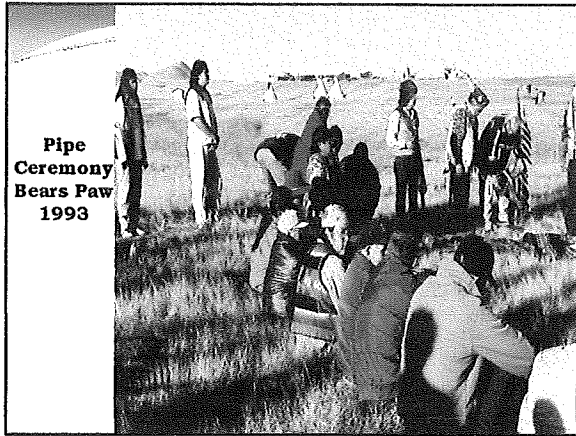
Titus Paul
Koo-ya-mah,
Mountain Lion
with
granddaughter
Kim Enz at Big
Hole Battle
field after
ceremony on
August 9,
1994

Healing

- Healing is a process and takes time
- Take Personal responsibility for own healing
- Pray to the Creator for the time to go to those places in your life history that have affected you and your family
- On or near the anniversary dates of the historical event go to the physical site
- Participate in the ceremony
- Tell the story
- Begin to forgive and let go
- May take more than one visit



Bears Paw Battle Field, Montana

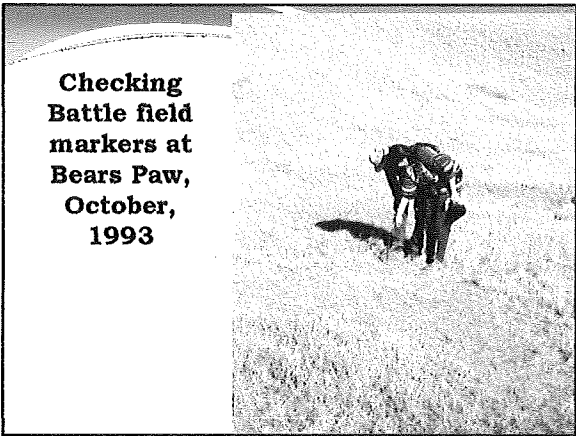


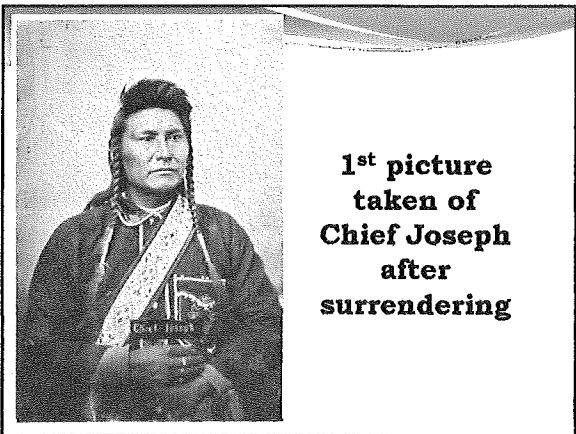
Pipe
Ceremony
Bears Paw
1993



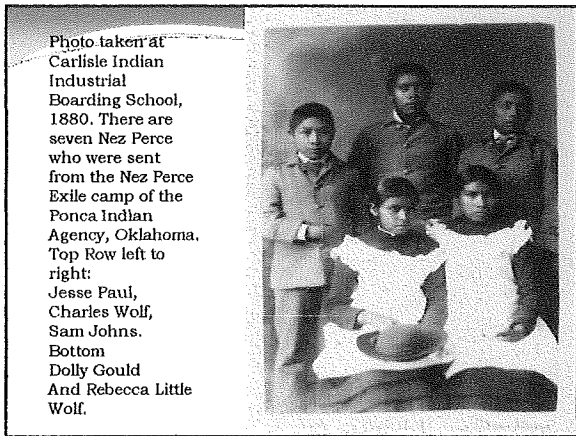
Surrender site at Bears Paw, Montana, Ceremony of site being
added to the Nez Perce Trail, October 5, 1993

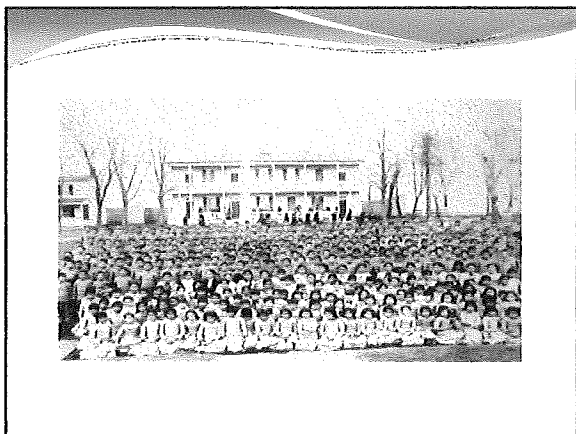


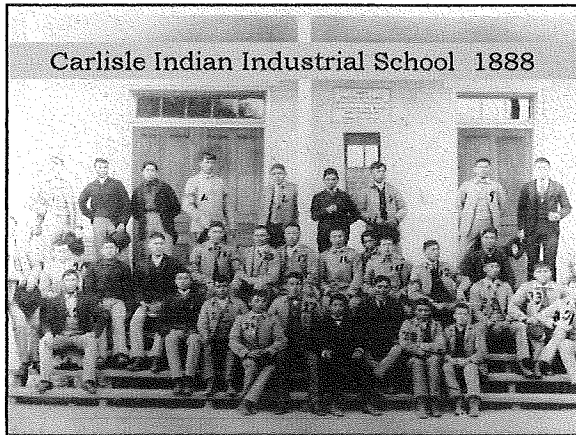


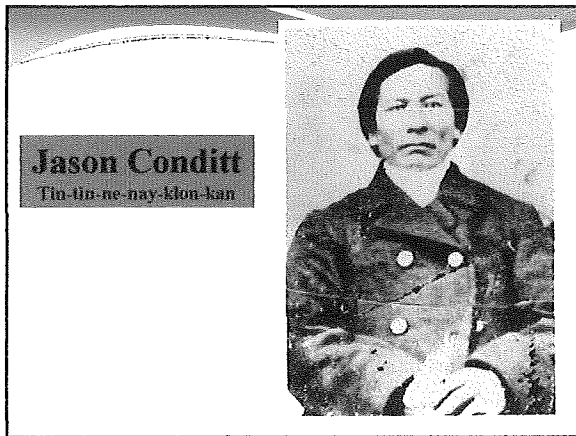


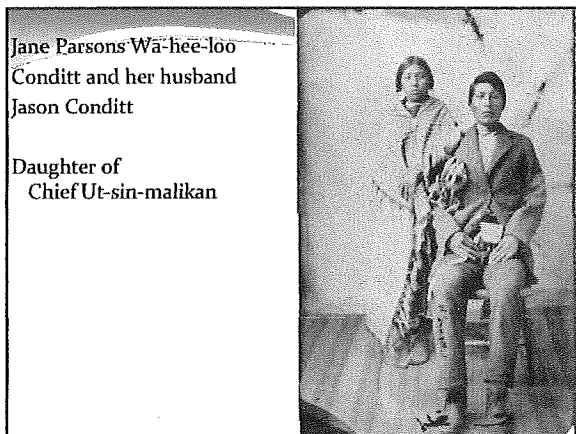








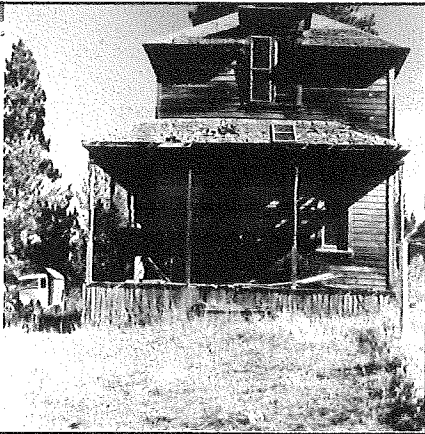




Lydia Conditt Paul
Tow-le-kit-we-son-my
Daughter of Jane and
Jason Conditt
Granddaughter of
Ut-sin-malikan



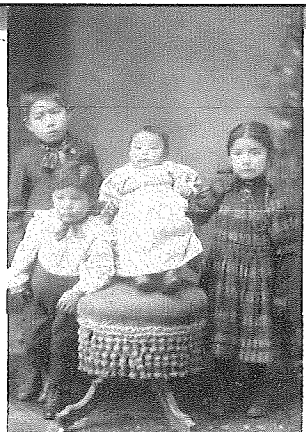
**Paul
Ranch
House
1974**



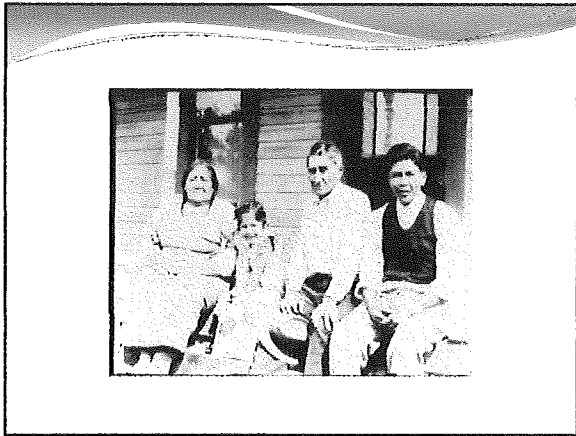
**Left to right
Richard, William,
Bessie,
Esther**

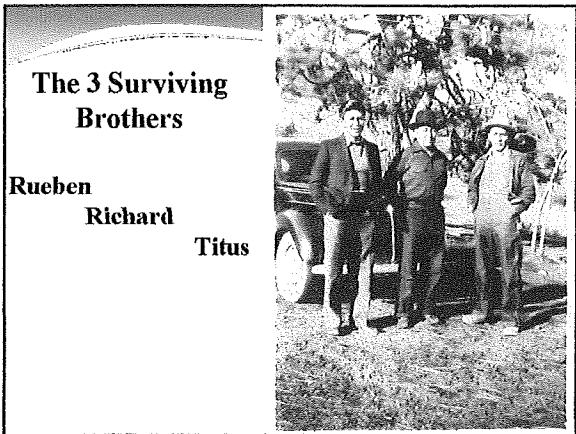
**The four oldest
children of Jesse
and Lydia Paul**

Circa 1902







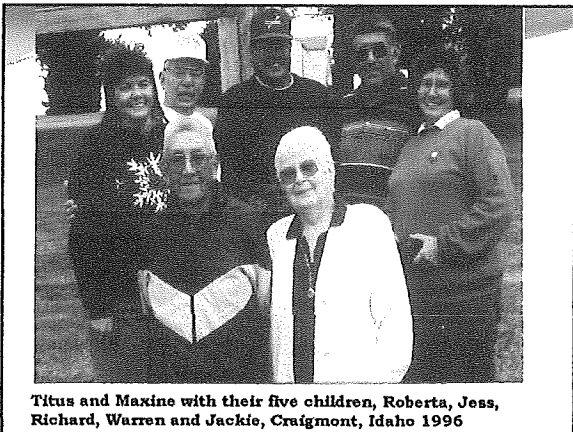


Children of survivors

- Many manifest Holocaust-derived behaviors
- Anniversaries of their parents' traumata will experience painful bewilderment, that is not understood.



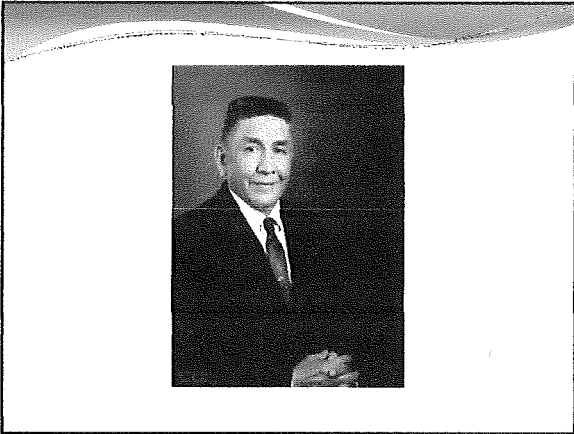
The Paul Family, 1996



Titus and Maxine with their five children, Roberta, Jess, Richard, Warren and Jackie, Craigmont, Idaho 1996



Titus Paul, Koo-ya-mah, Whitebird Battle Field in back ground painting by Patty Reid.



Historical Unresolved Grief

- Greeting Archbishop Desmond Tutu in South Africa at the University of Cape Town Conference
- "Memory, Narrative, and Forgiveness, reflecting on the Ten year Anniversary of the truth and Reconciliation Commission of South Africa, 11/25/2006"

Jen Forl
South Africa

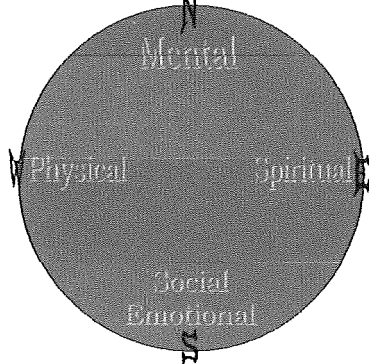
Created a non-profit organization to help address the social economic injustices of the effects of the Apartheid government that still affects millions of South Africans today.



Truth and Reconciliation Commission in the United States

- Now is the time to heal
- What would this commission look like
- Examples to look at
 - South Africa's TRC
 - Canada's TRC just newly formed
- Where to Begin
 - Focus groups
 - State human rights commissions
 - Churches
 - Suggestions

Sacred Circle of Life

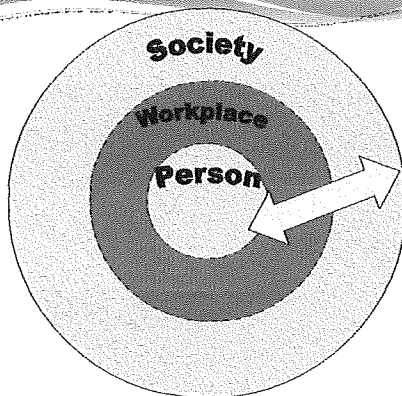


**Obey the Creator
And do good to all**

**It is good Medicine
Healing your wounds**

And easing your pains

Framework Model
Building Resiliency



Learning Resilience

- APA defines resilience as the process of adapting well in the face of adversity
 - Help make connections
 - Avoid seeing crises as insurmountable problems
 - Accept that change is a part of living
 - Look for opportunities for self-discovery
 - Nurture a positive view of yourself
 - Take care of self

Cultural Competence

- Person
 - Know self
 - Understand personal and professional ethnocentrism
 - Be open to learning about others and other topics
 - Find a cultural mentor
 - Attend community events
 - Try different foods

Person

- Understand privilege and its implications in the work we do
- Be an ally and speak up!
- One may or may not be culturally competent but we can be culturally responsive

Reflective questions to think about as a professional:

- How do you personally find your own story?
- How do you confront your story?
- How do you heal?
- How do you listen?
- So now what? How does this make sense to me?

Workplace

- Build relationships with individuals, families, and co-workers
- Be an ally; SPEAK UP !
- Mentor a new employee
- Look at the structure of the organization

Workplace

- Welcoming environment for clients
- Intake
- Human Resources
- Service Delivery
- Assessment and Evaluation

Reflective questions to consider when working with Native American population

- How do you help them find their own story?
- As a health care professional, how do you recognize that a client may be dealing with unresolved grief? (symptoms could be signs in behavior, alcohol abuse, absenteeism, drug use, sexually activity.)
- How do you help client deal with their unresolved grief?
- How do you help them listen to their ancestors?

Society

- Understand the socio-political implications of policies
- Work with community mentors
- Ask community members their opinions
- Be an ally-SPEAK UP!
- Continue or start a dialogue of how to address the socio-economic-health related issues that relate to historical trauma

Things to consider

- How do we build an infrastructure to address the unmet health care needs of underserved populations, which can include the Native American population as well as several other underserved populations
- What would that look like?
- Continue to ask questions
- Be open and continue to learn
- Acknowledge that this work can be overwhelming, be sure to take care of self in the process

Professional Ethnocentrism

...where the professional sees his/her own beliefs and practices as superior, and misidentifies differing cultural practices as maltreatment.

Fontes (2005)
